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Chicago Correspondence.

CHICAGO, June 19, 1868.

Dear Commonwealth: One sees a great deal in the religious papers, hereabouts, concerning the compact, decided little resolution of the Reformed Presbyterian Synod, at Pittsburgh, suspending G. H. Stuart for singing other than the shapeless disintegrations known as Rouse's Version of the Psalms. The sixteen ministers and twelve elders have each received their *pro rata* of abuse for voting this very Christian resolution:

"*Resolved*, That G. H. Stuart be and he is hereby suspended from his office and from membership in this church until he acknowledge his error in the premises and submit to the laws and authority of this church, and that his seat in Synod, in consequence, be declared vacant."

However these sticklers for antique psalmody may have violated the nice principles of equity and liberality, to say nothing of Christ-like love and charity, it is apparent that hundreds who are denouncing this Reformed Synod as "bringing the name of the Christian Church and of ecclesiastical discipline into contempt" by its action, are strangely forgetful of similar little incongruities in their own lives.

Not many months since a revival was in progress in a town in Illinois, not very far from this city. The church which was the scene of the work of grace, was one which prided itself upon "loyalty" and "liberality" and other "tys." Several *democrats* exhibited a change of heart and expressed a desire for newness of life. The thing appeared so entirely impossible to the officers of the church, that they wrote for advice to the editor of a Chicago religious newspaper somewhat after this manner: "Please tell us what we had better do. A good many *democrats* have shown signs of regeneration and wish to unite with us. But it is known among us that they have been in the habit and are still in the habit of reading the *La Crosse Democrat* and the *New York Day Book*. How must we treat them?"

The editor counselled them to exhibit a spirit of Christian love, but *he did* think it was rather *against the profundity of their convictions*, if they read the *La Crosse Democrat* or persisted in glancing over the *Day Book!* What was done with these unfortunate Democrats I have not learned, but they were probably instructed in the political preferences of the Deity—which, according to this church and hundreds of others in this section of the country, are *radical*—precisely on a par with the G. H. Stuart affair.

Reformed Presbyterians say, "let us sing," and straitway they sing some of Rouse's choice stanzas:

"As cursing, he like clothes put on,
Into his bowels, so
Like water, and into his bones
Like oil, down let it go.

At evening let thou them return,
Making great noise and sound,
Like to a dog, and often walk
About the city round.

When they me saw, they from me fled;
E'en so I am forgot,
As men are out of mind when dead;
I'm like a broken pot."

We would rather sing the inspirations of Watts, or Toplady, or Bonar. The Reformed say *they* are heathen. Loyalty says "Pray for Congress; pray *against* that wicked wretch, the President; burn all Democratic papers; read the organs of the republican party. Thus you may be saved." Over their churches they inscribe, "no Democrats admitted within these walls." Verily the oft repeated tale wherein glass houses and stones acquire conspicuity, is rehearsed! But to turn from subjects concerning which Moses himself might have warmed with indignation, I remember that we have, among the numerous strangers that throng the city, the Rev. Mr. Kline, of Meridian, Miss. He has been in your city, and I believe his mission met with much success from Louisville churches. His coming to Chicago, was after a manner, an experiment. It was my pleasure to hear him preach, two weeks since. I remember very vividly the earnest sermon wherein the man was hidden in the revealed glory of the Christ of sinners, and the irresistible appeal in behalf of the far off struggling church, whose brief and heroic history moistened many an eye. Mr. Kline has met with some considerable success in raising funds for the important church which he represents. In addition to donations of money, he has succeeded in securing a bell for the church at Meridian. It is the impression of all who have heard Mr. Kline preach, that he is a chosen vessel of the Lord, and for a new, rapidly growing railroad town, he is just the right man. Many a prayer follows his earnest efforts.

The Berea College people of Kentucky are in Chicago seeking funds for their Institution. A circular is being distributed with heavy indorsements of the scheme, by Dr. Monfort and others, who represent the Rev. John S. Fee, as a sort of martyr in the cause of colored equality. I have thought that our Chicago philanthropists would do much better if they would transport Berea College from the Blue-Grass region to Third or Fourth avenues, in this city, and exercise a beneficent interest in the spiritual and temporal welfare of the thousands of blacks who have settled here as permanent residents. But the bogus article gropes after the dissolving, far away-*mirage*; and is deaf, dumb and sightless to contiguous need.

MICONIUS.

The Strategies of the Re-union Radicalism.

Our brethren of all the prudence, piety, and fraternal affection, whose delicate nerves could not endure the harsh tones of the Declaration and Testimony men, and who sought rather to tame the Radical tiger by pampering and petting him and letting him run loose in the ecclesiastical garden, seem still to be having a hard time of it.

A correspondent of the *Presbyterian* ventures to complain of even the great New York re-union meeting, under the manipulations of such dignified metropolitans as Drs. Prime, Hall & Co. in the following terms—almost as plain spoken, if not "vituperative" as the *True Presbyterian* used to be thought in the earlier stages of the contest:

Messrs. Editors:—You have seen, ere this, glowing accounts of a re-union meeting, held on Sabbath evening, the 14th inst.' in the church of the Rev. Dr. Hall, fifth Avenue, New York. I wish the opportunity, as a true friend of union, to state to the Old-school Presbyterian public, through your paper, what my objections are to the manner in which that meeting was engineered, from first to last, wholly in the interest of the Basis of the Joint Committee, and how entirely the real *merits* of so great and solemn a matter as that of the present Basis, on which Old and New-school are to unite, were kept back from the whole congregation. The notices calling the meeting were issued in the envelopes of the *New York Observer*, and the resolutions offered at the meeting, were offered by the Rev. S I. Prime, D. D. The public call was a call inviting the "ministers and members" of the Old and New-school to meet together for a specific object. That object was not to make speeches upon the desirableness of re-union, but it was simply and purely "to meet together for conference and prayer in relation to the proposed Basis of Re-union." This was explicitly stated in the call. A company of us went to the church at the time appointed. We were anxious to hear what the brethren might say as to the "basis," and, if opportunity presented, to state fairly before the public our objections to the present Basis, the true position of the minority in the Old-school General Assembly, and to ask the people whether they themselves preferred a Basis that would re-open every element of past discussion, or a Basis that would avoid such an unpleasant result. In other words, being favourable to the "Philadelphia Basis," and opposed to the Joint Committee's Basis, we desired briefly to state our preference, and let the Presbyterian public see what was the true nature of the issue between the parties in the Old-school Assembly. But our hope was vain! Our expectation was disappointed! To our amazement and surprise, the order of the meeting was all arranged beforehand, in the interest of the Basis of the Joint Committee. All the speakers were for it, except in the case of George H. Stuart, who made no reference to it, but spoke simply upon the duty of re-union. The idea of "conference" was no where. "Conference" was impossible. The meeting was no "conference" at all, and what added to the peculiarity of it was this:—The Basis, in reference to which a vote was taken at the close of the meeting, and under the influence of a speech from George H. Stuart in favour of the Philadelphia Basis, as all his remarks implied, was *not even read to the meeting!* Dr. Prime's resolution were read, but the Basis was not read! Neither were the objections to it stated properly. The Monfort "Addendum" was not read! The paper offered by Dr. Hall, of Rochester, and passed by the Old-school Assembly, was not read! The position of the minority in the Assembly was alluded to in a manner most unfair. It was represented as a contention for the "*metaphysics*" of theology; as an "*illiberal*" demand for uniform interpretation, and as next thing to a real opposition to "*organic*" union. Such was the presentation before the Christian public of New York—an unfair presentation—accompanied by prayers, and praise, and "happy hits" from the Rev. Dr. Hall, of New York, and a final vote on the question of union! Not a syllable was uttered to let the audience know that the very Old-school speakers of the evening, to wit, Rev. Drs. Shedd and Prime, Rev. Mr. Sutphen, and ruling elder Carter, all themselves voted in General Assembly that the Committee's Basis was not their preference!

Not a word to let the people know that, with the exception of elder Carter, who had gone to Harrisburg, all the Old School speakers of the evening voted for Dr. Hall's paper in the Assembly—a paper passed unanimously and which is in direct contradiction to the obnoxious doctrinal clause in the first article of the Joint Committee's Basis! Nothing of an open, frank, and fair exposition before the people of the real situation of things in the Church! Only a general appeal for the union, an approval of the Basis, and a reference to some good men who looked suspiciously on the movement, but who would all come right after a time! Such was the method of securing an apparent public recognition of the Committee's Basis by the *people at large!* Such was the meeting for "conference." One of the special features of this Sabbath evening arrangement, was the *appeal* of Dr. Prime that the Presbyteries should "*see to it*" that the "right men" were sent up to the General Assemblies to be held in New York next year. "*The right men!* What does this indicate?

The minority are as conscientiously in favor of re-union, on a true, righteous, consistent and solid Basis, as are any of the majority. It is not true to represent to the contrary. But they are not in favour of the Basis as it stands. Even the majority said they preferred another Basis, and telegraphed it to the New School Assembly. They went further. They made their own position ridiculous in the eyes of both Old and New School, by passing Dr. Hall's resolution after they had passed the basis as it stands. Why, then, this mode of pressing through union upon a Basis which does not command the hearty confidence and preference, above all other Bases, of even its own advocates?

On those who "get up" such meetings as the one held in New York, rests the responsibility of swift coming years of contention and trouble. Counter-meetings must be called—not to re-union, but to that most unsatisfactory platform, the *Basis as it stands*. Honesty, and justice, and religion together demand that the truth shall be let out, and the people know the real merits of the case. As for ourselves, we are sure they will reject it, and vote for the Philadelphia Basis *ten to one*, and with all their heart. If not, and the campaign begun, with the New York *Observer* as its ally, is carried on in the same way, another division is as certain as the rising of the sun. TRUE FRIENDS OF UNION.

Death of Rev. John R. Bain.

GALLATIN, TENN, June 22, 1868.

Messrs. Editors: Rev. John R. Bain died in this place last Friday night, and his family request that you publish the following sketch of his life, which may be made the basis of a biographical sketch by Presbytery.

He was born in Mecklenburg Co., N. C., June 12, 1792; graduated at Washington College March 25, 1818; licensed to preach Sept. 12, 1819, in the 28th year of his age. He died June 19, 1868, being 76 years of age having preached the gospel for 49 years.

He came to the Gallatin and Shiloh churches in 1822, preaching to both churches and teaching school. Here he married Nancy Donnell. Three daughters were the result of this marriage, the only remaining one being now a member of the Gallatin church. His wife dying, he afterwards married Sarah E. Crocket. A short biographical sketch written by himself now says: "Straitened circumstances now *drove* him to teaching school in the city of Nashville. This interfered with ministerial duties and crippled his usefulness." This is a sad commentary to be made on any church. During a long residence in and near the city of Nashville, laboring as opportunity offered, he endeared himself to almost every church in the Presbytery. During the war his house was burned under the plea of *military* necessity. Through the sufferings consequent upon all the difficulties and privations of the war his health gave way, and he moved to Gallatin with his family as a refuge from calamity.

He moved amongst us a patriarch, counseling, advising, encouraging, and teaching; he was a blessing to many even in his last declining years.

Early in the spring his health began to fail and his frame grew feeble. When he finally went to bed, the most distressing feature of his illness (softening of the brain) was that he could not talk. But he had said all to the writer of this and to his family that was necessary to give the highest assurance that his mind was tranquil, his faith firm. He said he was waiting for the Master to call him. After that he could answer questions only in monosyllables, and he professed to have the presence of God with him all the time. His sufferings were not very severe, and when he died it was as the child going to sleep, so gently did his spirit pass away.

Let all the church pray for his bereaved family. His blessed spirit is with the Saviour.

As a preacher, he was clear, logical, and terse. As a writer, truthful, logical, clear. As a man, "an Israelite in whom there was no guile." The last few years of his life may be embodied in one sentence: "I know that my Redeemer liveth." There are few men who arrive at any clearer assurance of faith. "Let me die the death of the righteous, and let my last end be like his. B.

The religious papers of the Southern Presbyterian church please copy.

An Example which it would be well to imitate.

———, June 23, 1868.

Dear Sirs: Inclosed find three dollars, my subscription to the *Free Christian Commonwealth* for another year. As a general thing I read everything in the *Commonwealth*, and I must say for two or three weeks past I have not read it with a good conscience.

1. Because I have seen my name on a printed slip showing I am in arrears for one month. When I read my paper, however good the article, conscience annoys me with the thought—"You are reading that for which you have not paid anything."

2. That little slip of paper is a constant dun for the money, and I never allow a man to dun me for money if I can possibly avoid it.

3. I turn to the *inside* of the paper to keep the little slip from my sight, and lo!—I find every week a little editorial saying—"We are in need of funds;" and again conscience suggests "the meanness of enjoying one's self in reading a paper that cost the editor his time and money and for which not a cent has been paid, he virtually borrowing money and paying a per cent. on it to accommodate my *carelessness* or *meanness*.

4. I have a family around me and friends who visit me; they read the *Commonwealth*, and of course I wish them to read it, but if they do, they must see the little slip showing I am in debt, and conscience brings to mind the force of example to my family and community in withholding my just dues.

5. I cannot read your paper any longer without paying for it. I read my Bible and it says, "Owe no man anything." Conscience says again, "that means a newspaper publisher as well as any other man."

For these reasons you must do away with that slip on my paper; or I must do away with my conscience, or I must continue a species of dishonesty that as a Christian man I cannot indulge in, or I must send you my subscription; so here is so much to "*the conscience fund.*"

Yours in hope of relief.

For the Free Christian Commonwealth.

Westminster College.

FULTON, MO., June 26, 1868.

The closing exercises of this institution for the present year were held in the College Chapel yesterday. The spacious hall was crowded to its utmost with an intelligent auditory that come annually from all parts of the State to witness the commencement exercises of the College that has been planted in their prayers, watered with their tears, cherished and sustained by their energes, and which of course they love so well.

Commencement day was ushered in by the usual annual addresses before the religious and literary societies of the institution, when the graduates delivered their orations, which were highly creditable to the young gentlemen; and then the diplomas were conferred by Prof. M. M. Fisher, D. D., of the College. The most distasteful part of the performance was that the learned doctor spoke in the Latin language, "an unknown tongue" to the great mass of his audience.

Dr. J. H. Brookes, of St. Louis, President of the Board of Trustees of the College, in behalf of that body, made a very interesting report of the financial condition of the institution, reviewing the many disheartening vicissitudes through which the College has passed, incident upon and during the late war, reiterating the confidence of the Board in the Faculty, expressing their most grateful thanks to the noble men who have stood by the institution and its perils, and recommended them and the College to the patronage of the people of Missouri and adjacent States.

Prof. Fisher, on account of impaired health, tendered to the Board his resignation, which was absolutely refused by the Board. As expressive of their high appreciation of the great sacrifices this gentleman has made, and is willing still to make, for the College, the Board passed a series of resolutions granting Prof. Fisher leave of absence from his duties for one year, with the continuation of his salary and five hundred dollars additional to defray any expense he may incur in travelling for his health, with the request also that he act as agent for the College in soliciting funds to enlarge the endowment of the institution, and inducing students to come hither to be educated.

The resignation of Prof. Fisher, accompanied with these resolutions, testifying as they do to his great worth as a man and instructor in the College, was respectfully returned to him, with the earnest request that he remain with the College, and a hope that after the absence of a year his shattered health may then be so repaired that he will be able to resume active duties in the class-room.

The friends of this institution, now since peace has been restored to our borders, are once more aroused to the necessity of founding upon a permanent basis a first class College for the great West, and they have determined to put Westminster beyond the reach of disaster. They have already begun this work, and by the blessing and fostering care of the Great Head of the Church, they will succeed.

To the honorable Presbyterians of Kentucky I would say, that, while the College at Danville is still in a state of doubt, while its energies and strength are gone, they can find in Fulton a most delightful society for their sons to mingle in, and in the College, in every feature, every advantage to make them men of strength and usefulness. Here they will find a community that is noted for its freedom from vice and its high standard of piety and intelligence, and any man will find it a blessing to himself and his family to send his son to this institution.

For the Free Christian Comonmwealth.

Not Yet.

St. Augustine in fierce struggles, under conviction of sin, still clinging to the sins he felt he could not give up, prayed mightily for deliverance, but with a secret reserve—"*not yet Lord, not just yet!*"

Many and many a soul has cried like him and reserved like him a "not yet Lord" and these souls, so near to the Kingdom that the long and terrible agony had almost yielded to the sweet soothing of reconciliation, *have been heard* and the "not yet—not just yet," has been stereotyped never—never!

Christ's willingness to save; Christ's power to save; the dread alternative of choice; the vision of the lost inheritance, the short sweet glimpses of the unfading beauty, and the prospect of a right to enter in; the tenderness of the Redeemer, of the mortgaged inheritance and His pleading with us—all, all these things environ us in the day of the Lord's approach to us, and yet we cry "NOT YET."

Oh! why do we put Jesus off thus? What do we have while we bid Him wait? A maiden, once, leaning over the waters of a fountain was so enchanted with her image reflected there, that reaching over the gleaming wave to embrace it, she fell in and was drowned.

And we, enchanted with our sin which beckons us from the dancing waves, turn from the One who would lead us to pure realities, and reaching to fold the dear lust close to our hearts, are lost in the treacherous waters forevermore.

This prayer with a "not yet" affixed is the prayer of thousands. We are anxious to be saved. We want to have part in this holy salvation through the blood of the Lamb. We would like to "read our title clear." We look over the ground. We think we can give up this or that sin. That would not be much. With some trouble we can give up a certain worldly pleasure, this or that evil temper or habit.

But there are one or two darling sins—how *can* we give them up? Must they be renounced? Yes. Jesus says "no man can serve two masters." "Ye cannot serve God and Mammon." "He that *taketh not his cross* and followeth after me, is not worthy of me." "He that loveth father and mother more than me, is not worthy of me." "Take my yoke upon you." "If any man will come after me, let him *deny* himself.

It is a complete renunciation of the world, the flesh and the devil. It is the question of life or *death*. And we fondling our lusts, our "dearest idols" say to this unparalleled, inconceivably wonderful mercy:—"*Not yet Lord—not just now*. Oh Lamb of God, have mercy upon such sinners and cause these poor starving souls to cry, in stead of "not yet:" Even so, Lord Jesus, *come quickly!*

G. C. C.

Rev. Mr. Grasty on "Popular Revivals." Where Reform must begin.

The *Southern Presbyterian Review* for April, 1868, contains an admirable article from the pen of Rev. Mr. Grasty, Shelbyville, Ky., on "Popular Revivals," which is worthy the special attention of Christians in Kentucky. The following paragraphs are from the closing portion of the essay:

"With many earnest reflecting minds, religion has been brought into discredit by the imprudence and fanaticism of its professed friends. Refined and sensitive minds shrink back from those scenes of confusion which rival everything of that description this side of pandemonium.

"The root of all this mischief is to be found in the neglect on the part of parents and guardians of the old fashioned plan of *home* instruction. The mind of the present generation was sadly turned to waste in its youth, and the soil made ready for the seeds of every vile and noxious plant. Hence the field is inviting to every traveling empiric. Let reform therefore begin in the family, let the hearts of parents be turned to their children, and let every pastor guard well his flock, *taking oversight thereof himself*, and a harvest of precious fruit shall appear in due time. Let it be understood thoroughly by preacher and people that no amount of excitement constitutes Christianity, but the existence of this last is evidenced by faithful labor, self denial, and holy living."

"Moreover, let it be borne in mind that the gospel has a distinct aim, and that its purpose is best accomplished when the instrument is least encumbered, Each word that it utters, every blow that it strikes, is designed to shake the soul's confidence in all sublunary refuges. The Scriptures are rich in assurances that Christ is the only foundation. We venture to affirm that no inspired apostle ever invited an anxious soul to any half-way place or authorized a sinner to go anywhere in the universe but to an almighty Saviour, and that immediately. Said the prodigal, 'I will arise and go to my *Father*, and he arose and went.' The Philippian jailer exclaimed, 'Sirs, what must I do to be saved?' And the reply was explicit and immediate, 'Believe on the Lord Jesus Christ, and thou shalt be saved' "

"It is vain to say that good has resulted from the use of empirical measures of any kind. This remains to be proved. A faithful induction of facts on this subject, as the writer humbly believes, would be statling and melancholy. Cases of conversion do occur, no doubt, in spite of extravagances and unwarranted means, for the Eternal is sovereign, and can make the very wrath of man to praise him; but if God's plan were carried out in a meek and submissive spirit, the divine agent would always demonstrate by the results the infinite superiority of the simple gospel over every measure of 'human devising.'

"Besides, any encroachment in this direction is dangerous. For if one unauthorized measure can be introduced, so may another; and when we place our feet upon the first round of this descent, there is no obstruction down to the very bottom. If one man uses 'anxious seats' and the 'mourner's bench,' why may not another introduce both fiddle and banjo? And if A adds appendages to the preached word, why cannot B be permitted to bring in a few supplements to baptism or the Lord's Supper? It will therefore be seen at once that if a precedent of the nature described be admitted at any point, the field lies wide open for the introduction of every experiment that folly shall suggest."

" '*Obsta principiis*' is a maxim of true wisdom. The confessional, image worship, extreme unction, the real presence, together with other gigantic superstitions, are all the outgrowth of the first human invention engrafted upon the divine commission. The first departure might have been apparently insignificant; but a wrong principle once admitted, and the pathway leads direct to Rome or infidelity, or anywhere else that folly and presumption choose to go. Century after century adds its 'wood, hay, and stubble,' until the solid foundations are covered up and disappear altogether. Nothing now but fire and flood—a convulsive reformation, with its Luthers and Calvins—can move away the drift and bring to view clearly the elementary basis. We ought therefore to oppose error at its fountain head, and every effort, from whatever pretext, to obscure the sure foundations, should be sternly rebuked and inexorably resisted. The only safety for the church in this or any other age is in cleaving to 'the old paths' which are revealed in the Scriptures. To the law and the testimony—thus far can we safely go and no farther.

"The hearts of parents must be turned to their children, and those precious hours, consumed hitherto in frivolity and self indulgence, must be devoted hereafter perseveringly to Christian nurture in the household. The present 'distress' in Church and State had its origin in the nursery. For the sake of ease or covetousness, offspring are handed over to mercenary teachers or else turned out at large, or by some other process deprived of that entertainment and sound instruction in the home circle so indispensable to mental and moral health, and as a consequence children grow up untamed like the 'wild ass's colt.' But duty repudiated is only sorrow put out to interest. The day of payment may be delayed, but will surely come by and by. A portion of these neglected children in health, character, body, and soul, perish speedily. Another part live longer and spread the virus of willfulness and bad example throughout society and government, in all their ramifications, whilst the parental heart, if not seared and impervious, is lacerated and broken at the last. Domestic feuds and terrible national conflict begin their race in the passions of men who were never made to 'bear the yoke in their youth.' 'From whence,' says an apostle, 'come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?' Neglect of faithful training in the family accounts for a large part of the sufferings which afflict us at the present moment. We are ruled tyrannically, in society and everywhere, by natures that are wayward now, because the period of discipline and government was permitted to pass by unimproved. For such deep-seated disease, it must be seen at a glance that no annual or semi-annual so-called 'revival' is a fit remedy. Time-serving and ease-loving parents may quiet conscience by dependence on the 'big meeting' as a universal panacea. One single week or day is to rectify the guilt and accomplish the work of years! But it will be seen that God does not pay a premium for self indulgence and neglect. If any are soundly converted, the Holy Spirit selects, usually, those who have been diligently educated in the family. Other professions at 'popular revivals,' to a large degree, are spurious. If impending ills are to be averted, the church and society must work at the roots. 'Train up a child in the way he should go, and when he is old he will not depart from it.' So testifies Solomon, who also bears witness that 'the curse of the Lord is in the house of the wicked.'

"The present aspect of affairs, social, political, and religious, affords food for deep and solemn thought to every earnest mind. The *cheap and hasty* system which now obtains in the household, the school room, not to speak of civil government, has borne its sad but legitimate results. This superficial cultivation yields a harvest scantier and more scant every year. We must return speedily to subsoiling and fertilizing, or there will be a fearful famine in the land. No man can alter the divine decree: 'In the sweat of thy face thou shalt eat bread;' and every effort to improve on God's plan only adds to our perplexity. The condition of mankind in this fallen world is probationary and disciplinary, and there are duties to discharge, burdens to bear, and great hard lessons to be learned. The mind of the country needs to be brought to serious reflection. Every family, and congregation, and individual, should be organized with a view to Christian instruction and labor, not during certain seasons of excitement, but the whole year round. Each sermon, speech, or book, in which religion, education, and human duty, are made *cheap and hasty*, should be sternly and steadfastly rejected. There is no time to lose. The elements are already wild. If another generation is taught as the present has been, a storm will gather which no man can rule. Transcendentalists may prate of the golden age and the 'good time coming;' but to the Christian philosopher, the future of this country is dark exceedingly, unless good men betake themselves [illegible] to the armory of God, and use faithfully and powerfully those weapons which divine wisdom has prepared."

The English Presbyterian Church, at the late meeting of the Synod at Sunderland, elected the Rev. William Chalmers D.D., one of the pastors of the Church in London, to the theological chair formerly occupied by the Rev. Thomas McCrie. Dr. McCrie's failure of eyesight has compelled him to give up the chair.

In the Free Church of Scotland, the Rev. Dr. Buchanan has resigned the Professorship of Systematic Theology in the new College, Edinburgh. The Rev. James McGregor, of Paisly, was elected in his place, and the Rev, Dr. Blaikie, of Pilrig, was elected Professor of Apologetics and Pastoral Theology, in place of Dr Bennerman, deceased.

The Rev. William Charteris, a most accomplished, as well as a devout clergyman of the Scottish Establishment, who has for some years been a prominent preacher and pastor in Glasgow, is announced as having been appointed by the crown to the chair of Theology in the University of Edinburgh, and formerly occupied by the late Rev. Dr. Robert Lee.

The General Assembly of the Presbyterian Church in Ireland at Belfast, after a lengthy discussion, has passed a Resolution, on the Motion of the Rev. Dr. Cooke, forbidding instrumental music in divine worship.

Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, JULY 2, 1868.

Rev. STUART ROBINSON, Editor.
Rev. GEO. O. BARNES, Cor. Editor.

DAVIDSON & ROBINSON, Publishers

The Debate on Union with the United Presbyterians in the Free Church Assembly.

In the Edinburg *Daily Review* o May 29 and 30, the great debate on union with the United Presbyterians in the Free Church General Assembly on the 28th of May is reported in some twenty-eight closely packed columns. Finding it impossible to present even a sketch of the arguments of the several speakers, which would be intelligible to our readers, as we first intended, within our brief limits, we shall endeavor to present a summary of the state of the question, and the views taken of it on either side.

The movement for a union between the Free Church and the United Presbyterians of Scotland was inaugurated some five years ago, by the appointment of a Joint Committee with a programme of questions to be considered by it under several distinct heads, as of the doctrinal basis of union, the financial arrangements, the property titles, &c. Taking up these several heads in their order, the Union Committee report to their two Assemblies on one topic at a time, and ask to be continued with a view to a consideration of the remaining topics. Last year the Committee reported, and the Free Church Assembly took action approving in so far the doctrinal basis agreed upon. This action of the General Assembly excited opposition, even to threats of secession on the part of a large body in the Free Church who cling to the notion of State support to the Church. And we supposed that the negotiations for union were already virtually a failure. The Joint Committee, however, calmly proceeded with their work, and at the recent meeting of the General Assembly presented their report on the third head of the programme, viz., the question of arranging for the sustentation of the ministry, the Free Church having created a large common fund out of which all their ministers draw a certain portion of their stipend. While in the United Presbyterian Church no such fund exists, and of course the ministers of that Church could not come in now for a share of the Free Church sustentation fund. On this subject the committee reported to the late Assembly, that a satisfactory arrangement had been agreed upon in the Joint Committee. Dr. Buchanan, the Free Church "convener" (chairman) of the committee, according to Scottish usage, moved an expression of satisfaction by the Assembly with what had been done, of encouragement so far to prosecute the union negotiations, and recommending to their ministers and people to cultivate kindly feelings toward the United Presbyterian and Reformed Churches, &c.

This motion Dr. Buchanan introduced with an elaborate speech in review of the whole subject, aiming therein to mollify the asperity of feeling and to quiet the fears of the anti-union men which had been excited by the action of the previous Assembly. After showing that both the United and Reformed Presbyterian Churches had shown a disposition to concession on the subject of finances which might shame the Free Church men, he proceeded to show that the question to be settled first was the question of principle, and the Free Church could never listen to appeals founded on base fear or baser selfishness. He sketched the prospect of a great Presbyterian confederation, which shall include the Free, United, Reformed Presbyterian Churches of Scotland, the Presbyterian Church of England, and the Presbyterian Church of Ireland, thus approximating to the glorious idea of our covenanting fafathers. As to the present stage of the great union question, he declared what he understood to be the import and effect of the resolution of last Assembly. He understood that resolution to be no final adjudication in any sense, or by any person, on the point to which it referred. They retained the fullest liberty to give the point which, as then advised, they thought no bar to union, a place, if they should see cause, among the reasons for which they might oppose the union. The Reformed Churches, in framing their confessions, have with one consent left the question of Establishments outside. What the Reformed confessions have done with regard to Establishments is precisely what the resolution of last Assembly asked the Church to do. It seemed to him incredible and impossible that with any considerable number of ministers and elders the approval of civil Establishments could ever be insisted on as a term of communion in the United Church. Christ had not set up that term of communion in his Church, and would man dare to do it? As little did their standards or formulas commit them to the lawfulness of Establishments. Upon this they are absolutely silent. The union party are not innovators. It is the anti-union party who wish to impose a term of communion heretofore unknown.

Dr. Charles J. Brown, hoping that brethren on the opposite side would accept the kind, conciliatory, and wise propositions of Dr. Buchanan, seconded cordially his resolutions. But Dr. Julius Wood immediately brought forward a motion to the effect that, in reappointing the committee, the Assembly should declare that no formal deliverance was given by last Assembly on the second head of the programme, relating to "any other matter of doctrine"—that the resolution of last Assembly does not bind the Church; and that the Church holds the lawfulness and obligation of a scriptural union with the State. The peace of the Free Church was seriously broken. This alarm and anxiety had been profoundly increased by what he had heard from Dr. Buchanan. It was not enough to be cautious; they must be on the right line, and guided by the right principles. Let them carry on the negotiations on right Free Church principles, and that would be safe; but let them not drop out of their public testimony the principle of the duty of civil rulers to aid the Church out of the national resources. It was not the matter of endowments only that separated them from the Voluntaries. His motion proposed the continuation of negotiations founded upon such principles as these. He went on to show that the resolution of last Assembly does not bind the Church. He argued that the principle of Church Establishments and the duty of the civil magistrate is a principle of the Free Church. If they were to throw this overboard, those on his side could be no parties to it.

Sheriff Galbraith seconded Dr. Wood's motion. The issue on which they would vote was, Were they prepared to declare that they were willing to form a portion of a Voluntary Church? Dr. Wood's motion related to two things—the matter of doctrine, and the question of the civil magistrate. Of the former he would say little, but there was no hope of a compromise under the second.

Dr. Raney, who is evidently one of the rising young men of the Free Church, proceeded, in a speech of great force in support of Dr. Buchanan's motion, to show that nothing was more perilous to the peace of the Church than these threats of disruption with a view to bar discussion. The principle of State connection with the Church (about which these brethren differed with the United Presbyterians) must be a matter of forbearance.

Rev. Mr. Waters, of Burghead, declared that if they had been told in 1843 that the Assembly would tolerate such views as those of Dr. Buchanan and Dr. Raney touching the relation of the State to the Church, he and his congregation would have remained in the Establishment, or joined the Old Light Seceders. They had come out on the Establishment principle, and to adopt the proposed union would be a breach of faith with him and such as he.

Rev. Mr. Williamson, of Ascog, maintained that the minority were not opposed to union, but only to union on principles that will take back the testimony of the disruption era (1843) and of the Second Reformation (1848) touching the obligation of the State to acknowledge Jesus as king and to maintain true religion.

Mr. Charles Cowan, Edinburg, declared that if to be a Voluntary, a character so much denounced, was to hold that the Church should be supported by the free will offerings of the people, then he boldly avowed himself a Voluntary, while he maintained the duty of the civil government to be subject to the Lord Jesus as stoutly as Dr. Wood or Dr. Begg.

At this stage of the debate, Dr. Thomas Smith proposed a compromise resolution, which, while in his judgment it went further than Dr. Buchanan's, yet appeared to his friends to make concessions; and urged his friends who had withdrawn from the joint committee on account of the action of the Assembly last year to return to it. He feared the spirit of disruption was rife in the Church.

Mr. White, of Haddington, regretted these allusions to a disruption. He thought it a sin not to unite the Churches, but at the same time recognized the important function of resistance and opposition. He did not complain that the minority had opposed the action of the last Assembly, but that they should have organized themselves as a faction against that vote of the Assembly. As to the alarm in the Church, he thought it existed only among the alarmists themselves. As to the principle of Church Establishments, it is simply the Headship of Christ over the nations. The United Presbyterians hold that principle as fully as the Free Church. The difference is only in the inference drawn from it. Who can prove that the Word of God makes endowments a part of the basis of the Church of Christ? It must be an open question—that is one not made a basis of the Church.

Dr. Gibson said they had received many challenges, and he was more than ready to take them up. He maintained that the doctrine of Establishments is in the Confession of Faith. They came out of the Establishment solemnly holding it. It was demoralising the community to turn round now and say that these views were of little importance. It was not easy to libel such men; but such men libelled themselves in declaring themselves Voluntaries while continuing in a Church to whose anti-Voluntary principles they had subscribed. It was unworthy to taunt them with a hankering after endowments. If the principles which he advocated were the principles of the Word of God, a time would come when they would rise into importance. He had just as much right to prophesy as his neighbours.

Dr. Candlish replied to Dr. Gibson. He did object and complain that it should be imputed to him that he was willing to make any matter of doctrine to which he had set his hand an open question. What they proposed to make an open question of was not settled in the confession of Faith. If it was settled there, let Dr. Gibson prove it. They could not be held bound by inferences from statements in the Confession of Faith, but only by the statements themselves. Apart from the proof-texts, and apart from mere inferences, there was nothing in the Confession of Faith that amounted to an assertion of the doctrine of civil Establishments. He referred to the Disruption testimony, which was simply a testimony for the freedom and independence of the Church.

Dr. Begg supported the motion of Dr. Wood. They had no assurance that the Articles of Agreement were adopted by the United Presbyterian Synod. He argued that the principle of Establishments was a principle of the Free Church, and that they were bound to it by the Confession of Faith, which he proved by the third section of the twenty-third chapter.

Captain Shepherd was one of those who retired from the Union Committee. He denied that he and his friends had any share in this crisis. They had been appealed to return to it. Let them repeal the resolution of the Assembly and he would consider of it.

Sir Henry Moncreiff, to whom Dr. Buchanan made over his right of reply, exposed some of the statements of Dr. Begg, especially as to Dr. Rainy. Of that statement he fully showed the fallacy. He animadverted upon the views of Sheriff Galbraith and insisted upon their egregriously fallacious character.

Dr. Smith then withdrew his motion, and the House went to a division The motion of Dr. Buchanan was carried over the motion of Dr. Wood, by a majority of 427 to 105; Dr. Wood and others dissenting.

This is, in the nature of the case, a most meagre account of one of the ablest debates we have read for a long time. Our readers must understand we give little more than the subjects of discourse of each speech; that these subjects were presented with all the power of very powerful men, in words the report of which fills twenty-eight columns, packed, as British papers pack their columns; that these speeches were made to a vast and excited crowd of ministers, elders, students and educated men and women, amid storms of cheers and hisses, so furious as at last to compel the Moderator to declare that *members of the Assembly only were entitled to clap, cheer and hiss!!*; and that the vote of more than three to one in favor of going on with the negotiations for union was taken at one o'clock in the morning, after a session, with brief recess, of probably some fourteen hours.

It will be perceived from the points of controversy made in the discussion, that in so far as there is any parallel between the re-union movement in Scotland and that in the United States, the United Presbyterian Church is somewhat in the position of the Old School, and the Free Church in the position of the New School. But in the Scottish controversy there is no doctrinal issue involved, except that arising under the original twenty-third chapter of the Confession of Faith concerning the sphere and duties of the civil magistrate; which chapter the American Presbyterians of both Schools have materially modified. Of the wisdom of that modification, striking out any recognition of the civil magistrate, or State, as having anything to do with the Church, no American Presbyterian can doubt, when perceiving how, under the influence of that old error of the Confession, the eyes of our brethren in Scotland, who see in all other matters as we see, and whom experience has shown that the free gifts of the Lord's people are the only safe dependence of the Church, are still "holden," that they cannot see what to us is so palpable a truth, that the recognition of any sort of dependence of the Church upon the State, involves ultimately the corruption and spiritual ruin of the Church. The great doctrinal difficulty in the minds of these Scottish brethren seems to us to lie in one fallacy. They lay down the premise of the Headship of Christ over the civil government or nations, in which doctrine we thoroughly agree with them. But they fallaciously reason from that premise to the conclusion that *therefore* the nation (civil government) must acknowledge as a civil government the Lord Jesus, and be the nursing mother of his visible church. Whereas the nations, as such, have not had given to them the revealed law of Christ as their rule of faith, nor have the nations the promise of his special presence in the national councils to interpret that revealed word. The revelation has been given to his church and the promise also of the special presence of Christ in the councils of the church. The rule of faith to the nation, as such, is the ethical law of God as revealed by the light of nature, and is common therefore, as the old Scotch fathers maintained, to Christian and heathen nations alike. To maintain that the civil government is to recognize Christ and his church, is to maintain the right and competency of the State to interpret that law, and to force its interpretations on the consciences of men.

We strongly sympathise with the United Presbyterians, and long to see the day when the Free Church shall by union with them, gradually be purged of the heresy of church endowment. To the error of the 23d chapter on that subject, we are disposed to trace all the schisms and troubles of the Scotch church for two hundred years past.

The Albany Assembly's deliverance concerning the Border State Churches, as viewed in Missouri.

We are pleased to find the following sharp and manly criticism in the *Missouri Presbyterian*, on the action of the Albany Assembly, touching the Southern and Border State churches:

"We are at last enabled to present to our readers the full Report of the Special Committee on certain memorials and other papers, relating to the Church in the South and to the True Presbyterian Synods of Kentucky and Missouri.

As we understand, it was at first proposed to give these memorials, &c., the usual direction, viz: to refer them to the Committee on *Bills and Overtures*. But, Dr. E. P. Humphrey, the chairman of that committee, had the good sense to decline having anything to do with the papers, inasmuch as he is involved in the controversy to which they relate.

Thereupon, a Special Committee was appointed and Rev. Dr. Niccolls was made the chairman. We have heard it rumored that in giving an account to his congregation of what was done in the Assembly, he avowed that he had desired not to accept this position, but that it was urged upon him so persistently that he was reluctantly compelled to serve. We doubt not that he saw, at the time of his appointment, how indelicate it would be for him to act in the matter. And we have just as little doubt that his people were surprised at his want of delicacy in consenting to serve on such a committee, and that they knew very well that the Assembly would have appointed some one in his stead, had he so requested, assigning as a reason for wishing to be excused, the fact that he is himself so intimately concerned in the troubles to which the attention of the Assembly was called. We are not at all surprised That's just like the gentleman. Our opinion is that the trickish Diotrephes desired the position, and obtained it. And the Assembly having gratified his ambition to be pre-eminent, we are certain that it were much better, had no action whatever been taken in regard to our troubles; for Dr. Niccolls' report will be just as inoperative as "the Pope's bull against the comet." Our brethren will pay no attention to it. The Jesuitry by which it seeks to inveigle us into recognizing the validity of the abominable Gurley *ipso facto*, is entirely too transparent. "Surely in vain the net is spread in the sight of any bird."

"Furthermore, we venture the suggestion that there is little prospect of remedying ecclesiastical difficulties in Missouri, so long as their adjustment is entrusted to a juvenile stranger of decided hydrocephalic development, who was sent here to foment discord and to reap the spoils, and who, underneath a studied suavity, hides the bitter spirit of a relentless, narrow-minded partisan. To be sure, youth is no crime; but it is not apt to be over discreet; and indiscretion made more glaring by the new comer's ignorance of affairs, looks very like downright dishonesty, and thus confirms alienation and promotes the work of ruin. Some of our brethren are Missourians, "to the manor born"—some of them are old men, gospel pioneers in this State, where, having spent their boyhood's vigor and their manhood's prime, they still "do valiently" for the Master—and all of them, though plain, and it may be, blunt men, are honorable, hate trickery, and love the truth. The self-respect of such men demands that they be approached by their peers in experience, in Christian manliness and in honest, unselfish devotion to the church"

Our readers will remember that is the same Rev. Dr. Niccolls, who reiterated his faith in the Hyams-Conover perjuries concerning Rev. Stuart Robinson, even after the miserable Jew-Atheist Hyams had confessed the perjuries. and the miserable liar Conover was on his way to the Penitentiary for minor perjuries. before the Committee of Congress to prevent inconvenience to the amiable Holt, from investigation of his enormous perjuries before the "Bureau of military justice," whereby that tribunal was furnished with a show of reason for the murder of Mrs. Surratt, and for calumniating Messrs. Davis, Clay, Thompson, &c as assassins. And this then was the poor credulous goose, or the malignant hissing adder, whom the Albany Assembly put forward to deal with Southern and Border State men!

In reference to the memorial from the Presbytery of Potosi, the *Missouri Presbyterian* lets out the secret as follows:

The memorial here alluded to emanated from certain radicals who were defeated in their attempt to get control of the Presbytery of Potosi. Some of them, as we have before published, chagrined at the election of Mr. Munson and a conservative elder, as commissioners to the General Assembly, withdrew from the Presbytery in a disorderly manner and threatened to send "loyal" men to the Assembly. Now, Dr. Niccolls knew these facts. He knew that the Potosi Presbytery has never been disturbed by the Assembly. So far from it, he knew that the Cincinnati Assembly designated that Presbytery as "true and lawful," by mentioning Mr. Munson's name as its Stated Clerk. Why then did not Dr. Niccolls recommend that the Assembly reprove these rampant memorialists and enjoin them to behave themselves and submit, according to their vows, to the brethren in the Lord? No, he could not pursue this manifestly honest course, but prefers to have the memorial laid before his Synod, so that the conservative brethren may be made the victim of a trick. We trust, however, that these brethren, by a timely resort to discipline, will protect themselves and maintain their rightful authority.

And after some notice of the debate on Mr. Munson's resolution, and Dr. Humphrey's appeal to the Albany Assembly to stand by the deliverances of 1866—though he was first to pronounce them unconstitutional and monstrous—the *Missouri Presbyterian* adds:

Thus ended what seems to us a farce. How else can it be characterized, when one bears in mind that notwithstanding the Assembly's expressed determination to "stand by its past deliverances," whereby the Declaration and Testimony men of Kentucky and Missouri are excluded from Church Courts, there sat, in that same Assembly, Commissioners from the the Assembly of Nassau, which was as certainly dissolved, under the Gurley *ipso facto*, as was any Presbytery in the West. The Nassau Commissioners were admitted without question; not only so, but when Mr. Munson begged the Assembly to be consistent and to exclude them, his resolution was promptly LAID ON THE TABLE!

We may be excommunicated for saying it, but, we repeat, it was a FARCE.

How the Assembly's Deliverance concerning the independence of the Southern Churches is viewed at the South.

Dr. Humphrey, who devised the "dead-letter theory" of interpretation for the St. Louis orders of 1868, comes home from Albany, proclaiming that that the deliverance of 1868, in effect "dead letters the Pittsburg orders of 1865. Having already expressed our contempt at this last piece of Jesuitry, designed to keep celestials of Southern sympathies quiet in their present conviction in practical hostility to the Southern Churches, we here append the very sensible remarks of the *Southern Presbyterian* on the subject:

As to the true purport of this action we have but little to say. We do not doubt that it was designed by the committee reporting it, and especially by the memorialists who brought the subject to the attention of the Assembly, to constitute a step in the direction of conciliation. And so far as this attention can be made to appear, we are disposed to receive it as an omen, however obscure, for good. But yet it will at once be perceived that it effects nothing, or almost nothing, in the way of bringing about a "return to our former relations." Had there been a real desire to secure our return to the body which has now formally called upon the world to regard us as a branch of the great Presbyterian family equal in all respects, save in numbers alone, with any other, that Assembly would have initiated a very different movement from this. It would have seen the necessity for recalling those judicial and other deliverances which, while they continue in force, must forever bar the pathway of our possible "return." —those deliverances, we mean, which, from the year 1861 to the year 1867, were directed against us as unpardonable schismatics, and were operative in showing to all mankind that the "Church of our fathers" had grievously departed from the plainest principles both of gospel morality and symbolic doctrine. Until these are withdrawn, until that Church goes back to its former position where politics were not regarded as the fit associate of spiritual things, and where the exclusive Headship of the Lord Jesus was predominant over any and all of the claims of the State, and until we can be assured of the renewed existence of the "good old paths" which used to be trodden by American Presbyterians—the paths of pure gospel godliness—there is no possibility of a reunion. No lower terms can be accepted. But even if that Assembly had, with all solemnity of ecclesiastical form, resolved to move these difficulties out of the way, yet its eagerness for a union with the New School body, which is all covered over with the stains of false doctrine and such morality as leads it to clamor for the blood of our best and purest citizens, must have rendered such a resolve nugatory as to us. It would simply prove our ruin to become a party to such a coalition as these two Assemblies propose and will undoubtedly sooner or later consummate. But when this shall have taken place, and when, as a consequence, all the better elements shall have been eliminated from the Old School body, then may we regard the day as having dawned which shall show us that it is our duty to unite with *these* dismembered parts, and from them obtain such accessions of strength and of orthodox purity as shall, together with our own well-working organization, constitute the true Presbyterian Church of this land. This, at present, seems to be the indication of God's providence.

One more word we may be allowed to speak. The act of the Albany Assembly, above quoted, seems to be hailed by many in the Northern Church as an act of magnanimous pardon, which again extends to us the hand of fraternal love; the hand that we cannot, without wrong refuse to grasp. The reporter of the *New York Observer*, (Dr Prime himself probably, who was a member of the Assembly,) thus speaks of it: "This action was adopted without any opposition, after mature consideration. It is a perfect act of absolution (?) and an invitation to re-union without any conditions whatever. It opens the door to the immediate reunion of the North and South; and if as good a spirit prevails in the South as in the North, the union will soon be consummated." Now this is cool, to say the least. In the first place, were we to accept of this "absolution," and feel disposed in the warmth of our expected gratitude to return to the forsaken fold so widely spread for our repentant feet, to *what* Church would we be united? Long before we can get there, there will be no such Church as the one from which we separated, but a Church composed of elements we never knew and could never recognize. The union of the two "Schools" must for ever obliterate all traces of the "Church of our fathers," even those traces which have not already been trampled out under the feet of "Old School" ecclesiastical "progress." In the second place, we are told that the act in question is one of "*absolution!*" Now what is absolution? Webster thus defines it; "Among Protestants, a sentence by which an excommunicated person is released from his liability to punishment." We are then to understand, that, until this hour., we have been regarded as criminals under sentence; as evil-doers liable to punishment; and are again restored to liberty by the grace of high pardoning authority. The wrong has all been on our side, and it was only necessary for us to have a "good spirit"—like that which pre-vails in the heart of our former brethren—in order to secure our re-admission into the sanctuary of love! Oh, *will* those people never understand that this is not the right statement of the case; that we are standing aloof and alone, not because of any mere feeling, but because of what we honestly regard as principle; that we have nothing to repent of as between them and us, and therefore nothing to be *forgiven*, that it is altogether a question involving the divine glory and the freedom of conscience; and that the *fusion* of irreconciliable and discordant elements is not *union* such as all true lovers of God's Church are desirous of securing! We deny that our "spirit" is bad; we maintain that our principles are those of genuine Presbyterianism and scriptural truth.

For the Free Christian Commonwealth.

The Synod of Kentucky and the General Assembly (South.)

The present posture of the Synod of Kentucky towards the General Assembly (South,) is to be determined by reference to acts and documents. These are few and unambiguous, and look steadily towards the "destination."

In June 1867, the Synod, prompted by a strong "unwillingness to stand isolated;" and by "the instinctive yearnings of Presbyterianism," assembled at Lexington, to consider the question of organic union with the General Assembly (South.) It held it to be a matter of prime importance, not only to be in "co-operation," but "organic union with all of like precious faith," and esteemed it "a first duty to ascertain whether such union can be formed and to what extent."

The first preparatory step was the official recognition by the Synod of its separation from the Northern Assembly. This was taken by the following action: "This Synod now makes solemn declaration of this fact upon its records, and further declares that in its future action, it will be govered by this recognized sundering of all its relations to the aforesaid revolutionary body, by the acts of that body itself."

This declaration, of course, was made in view of what immediately followed. Using its recognized freedom, a committee was appointed to draft "a statement of doctrines and principles," to be considered by the Synod at its stated meeting in October, "with a view to lay the same before the General Assembly to be holden in Nashville in November next, (last) as the basis of a covenant upon which this Synod may form an organic union."

This statement was prepared, adopted by the Synod, laid before the Assembly at Nashville, and accepted by that body in the sense of the Synod's proposal. The instructions given to the clerks of the Assembly to admit commissioners from the Presbyteries of the Synod, upon their regular appearance, plainly show that the Assembly regarded the union as virtually consummated. Was this a gratuitous assumption on the part of the Assembly? Or is it to be interpreted as a blunder into which it was betrayed by an overwrought, incautious zeal? We cannot entertain the supposition that a body of such dignity, and marked Christian prudence, could be so overcome by the Synod's proposal as to lose its discretion. Neither did the Assembly act unwarrantably. The Synod's statement was accepted as "the basis of a covenant."

The proposal of a covenant by the first party is of the same force, and creates the same obligation to an agreement as the acceptance of such covenant by the second party. A covenant proposed and accepted requires no additional formula to invest it with obligation upon the parties.

Plainly, all which the Synod can do has been done, and it only remains that the "covenant," with the Synod's and Assembly's subscription, now referred to the Presbyteries, be ratified by them.

The "remarks" of Mr. Breck in the General Assembly at Baltimore are seriously objectionable, in that he ignores this whole series of action, and seems to contemplate "organic union" as a movement yet to be inaugurated and first brought to the attention of Synod by the report of the Commissioners to Nashville.

In describing our relations to the Assembly, he speaks of "natural affinities, the ties of kindred and association, a common faith, and many common interests," but no reference is made to that bond of "covenant."

The "sense of a desirableness of a larger connection," and a "tendency to union," do not express the present posture of the Synod. These are only the rudiments of the question belonging to the period when the yearning of hearts brought together the Synod at Lexington.

"What our future course will be," there should be no room for doubt. Our present position, reached by our own acts and proposals, declared by us to be untrammeled, does not allow us to regard our future relations to the Assembly (South) as now a question. The honor of the Synod and the confidence of the Assembly are both committed.

"A tacit understanding" influenced the Synod in March to defer, in the matter of a few months' time, to the fears of certain brethren. The expectation entertained as assured was of hearty unanimity, after a certain specified time, now passed, had elapsed.

We do not believe that those in consideration of whom the Synod forebore immediate action will disappoint this expectation.

ONE OF THE SYNOD.

REVIEWS.

A SISTER'S BYE HOURS. *By Jean Ingelow.* Roberts Brothers, Boston: 1868. (Author's edition.)

This is a collection of seven stories from the pen of Jean Ingelow—most of them, perhaps, heretofore published in separate volumes. It includes the story of Poor Matt, of which we have heretofore expressed our admiration, and which now, after a second reading, we are inclined to rank among all the narrative illustrations of the gospel in our language, as we rank "Paradise Lost" among the epics, and the "Waverly" among novels. In the nature of the case there could be but one "Poor Matt," in which, apparently without other design than to sketch with inimitable simplicity and beauty the religious history of a poor idiot boy, the writer incidentally expounds in a mode and with a success unequalled by any of the great theologians, the great thesis of the gospel practical theology, as a simple acceptance of the fact that "Jesus paid it all," rather than the acceptance of a set of religious opinions.

But while we cannot class the other six stories in this volume with "Poor Matt," we do nevertheless regard them as of the very highest order of narrative illustrations of the Christian virtues. The story of "Widow McLean, or Lending to the Lord," is perhaps the best exposition we have ever met with of that great gospel principle, while the "Black Polyanthus," "Laura Richmond," and other stories, are beautiful illustrations of other Christian virtues

Literary critics are loud in their praises of the poetic gifts of Jean Ingelow, as evinced in her poems technically so called, and we doubt not they estimate her justly. We are disposed to award her a higher meed of praise, for her exquisite genius as a painter of the Christian life and of the humbler phases of human life where the Christian life develops itself most fully. The solidity and inimitable simplicity of her views of the gospel as set forth in the "short and simple annals of the poor," and the fascinating style and exquisitely beautiful English in which she presents these views, cannot fail to secure for them the attention even of irreligious minds, while they invigorate, encourage and edify Christian readers.

We are sorry to find one of the stories of this volume founded upon one of those enormous falsehoods concerning American slave-holding society, which in past years have so disgraced the American Anti-slavery press. To be sure, as an English woman, Jean Ingelow could hardly be expected to know any better, after thirty years of persistent maligning of the Southern American people, by representing an occasional outrage under the slave-labor system, and of less frequent occurrence than under the free-labor system of England, as the general rule of the system. We regret this error, on Jean Ingelow's own account, since the extravagance of this story must naturally suggest suspicion in the readers of this volume of a similar extravagance in other stories whereby she illustrates gospel truths. Would to God this noble-hearted and highly gifted English woman but knew, as we know, the desolations, the broken hearts, the haggard want which this mad negrophilism is now inflicting upon the noblest Christian civilization of the nineteenth century, how would her eloquent pen stir the heart of Britain with shame and remorse, for having been the instigator, in great part, of the reckless and insane crusade, nominally against American slavery, but in reality against the last representative in America of the grand old Christian conservative civilization which raised Britain first and then America.

Still we feel greatly obliged to Messrs. Roberts Brothers, who seem to be Jean Ingelow's American publishers, for the circulation of such works as these over the whole land.

A DICTIONARY OF THE BIBLE. *Comprising its Antiquities, Biography, Geography and Natural History, &c.* Edited by William Smith, Classical Examiner of the University of London. National Publishing Company, Cincinnati and Memphis, Tenn., pp. 1017, 8 vo.

We have been using the unabridged Dictionary of the Bible, edited by William Smith, for some years past and have found it among the most useful of all our helps in the weekly expositions of the Scriptures. Though its articles have been prepared for the most part by scholars of the Church of England, there is seldom to be found in them any criticism which any reader aware of the authorship would object to. And though Kitto's Cyclopædia continues to be with us a favorite, we are free to admit that the Rationalism which frequently crops out in some of the articles in Kitto—by reason of the broad platform on which that work was projected—renders the Dictionary of Dr. Smith a much more suitable work for abridgement for popular use than the Cyclopædia of Kitto. And besides, since the first publication of Kitto, near a quarter of a century since, immense additions have been made to the general stock of knowledge of Biblical antiquities, through the discoveries of Oriental travelers. While we do not concur in the reasoning of the "Publisher's Preface" to this abridgement of

Smith—that "the simple explanations of this work, unlike the expositions of a Commentary, admit of no denominational or sectarian coloring"—since we conceive that such simple explanations are in the true sense "expositions" of the Bible, and the chief expositions needed by the people—still the denominational coloring, within the limits of evangelical faith, should be no objection to any intelligent student, especially if fair notice is given as to the denominational prejudices of the author, which naturally give the coloring to the explanation.

The present abridgement, published by the National Publishing Company, condenses the original Dictionary of Dr. William Smith into about one-third of the space. We should have preferred to know on whose judgment so important a matter as the judicious abridgment of such a work rests; and to have had some prefatory account of the principles upon which the abridgement has been made. And we suggest to the National Publishing Company that with very little trouble, involving simply the insertion of an additional page at the preface, this information could be given.

So far as we have had time to compare the original work and the abridgement, the work seems to have been done with excellent judgment. The saving in space is gained in large part by the omission of the learned etymological comparison and derivation of names, and other learned matters in which none but the more accomplished, even of the ministers of the church, could take any interest and from which the people at large could derive no benefit.

It gives us great pleasure to note efforts for the circulation of such books as this through the length and breadth of the land, and the National Publishing Company will do a great service to religion if they can, by means of an immense circulation, bring such books within the reach of the poorest of our families. What the people need chiefly in the way of religious instruction is to *be shown how to read the Bible for themselves.* It must not only be translated from the Hebrew and Greek into English, but translated also out of the forms of thought of the ancient and peculiar civilizations under which it was originally uttered, with the forms of thought current among the people of our civilization. And this latter translation should be the chief aim of all gospel preaching, instead of homilies on natural ethics, or sensational sentimentalisms, or rattling the dry bones of theological and ethical metaphysics in the faces of the people. With such helps as Smith's Bible Dictionary, well thumbed in every family, we would soon have a higher order of practical gospel preaching.

WHERE IS THE CITY? Roberts Brothers: Boston, 1868. Pp. 343. 12mo.

This is a sort of review and criticism, in narrative form, of the nine religious denominations of New England—Baptists, Methodists, Congregationalists, Episcopalians, Quakers, Swedenborgians, Spiritualists, Universalists, and Unitarians. The hero of the narrative, Israel Knight, a thoughtful young inquirer, sets out under an impulse from the saying in Ezekiel—"The name of the city shall be *the Lord is there*"—to find the true church teaching the true way to salvation. He passes by various incidents in his life, first into social and ecclesiastical acquaintance with the Baptists, then the Congregationalists, and so on. With each body he is much taken at first acquaintance, and until he hears the representation of the next. Thus he brings into view first all that which is most attractive about each body of people, before portraying their weaknesses and errors. The narrative is thus rendered very interesting.

Of course we have no sympathy with Israel Knight in his final conclusion of earnest Christian no-churchism. We take it for granted that if he had had the opportunity to make the acquaintance of Presbyterians—of the true, not the mongrel sort—and the brains to comprehend that beautiful gospel theory of the church visible and the outworking in time of the church ideal in the covenant of eternity—the Mediatorial Body which Jesus Christ undertook to redeem out of the wrecked humanity—he would have gone no further; and in that case would not have wandered into the dreamland into which he has gone in search of a spiritual Christianity outside the Church of Christ—as though the church visible were a mere human expediency and formed no important element of the gospel theology. Or even had he not found the City in Presbyterianism, he would have learned enough of the nature of the gospel to perceive that its terms of salvation are not the acquiring of a set of religious opinions as his theory seems to assume, but the acceptance of a Christ as a personal Saviour and the evincing of that acceptance by serving and confessing him before men, with any of his regenerate people among whom the evangelical believer feels he may most advantageously work for Christ, and cultivate the grace in his heart by outward acts of faith and love.

Aside, however, from the false theory which underlies the story, this will be found to be an interesting series of pictures of the best phases of the religion of New England at the present day.

The Irish General Assembly.

On the 4th and 5th of June, a most important debate took place in the Irish General Assembly on the State endowment question. It was characteristically eloquent, excited and even stormy, as may well be imagined when one is informed that the General Assembly of Irishmen found itself divided on such a question so nearly even as 210 to 180. Having received the report of the debates in full through the great kindness of a friend, we shall give our readers some account of it next week.

Free Christian Commonwealth

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Baltimore, Md , No. 11 South st.,		J. A. Huston.

We regret to be under the necessity of having so frequently to allude to the fact that so many of our subscribers have not paid us. We would earnestly request all to examine the printed slip on their paper, and if indebted to us promptly to remit the amount due.

Presbyterial Action on the Reunion Question.—We notice that already three Presbyteries have taken action on the report of the Joint Committee, as the basis for reunion, passed by the two Assemblies, and sent down to the Presbyteries for their approval. The Presbytery of Albany, (O S.) approved the basis with the following vote: 42 ayes and 1 nay. The Presbytery of Troy (O. S.) approved the basis unanimously and by a rising vote. The Presbytery of Carlisle (O. S.) approved the basis, by only one dissenting vote.

The Land We Love, for July. The following is the table of contents. 1. Comparative Generalship. 2. The Rhine. 3. The Decay of Religion in the South. 4. Storm and Calm. 5. The State of Franklin. 6. The Soldier Son. 7. Mary Ashburton. 8. Cicero's Oration for Marcellus. 9. John Smith, Esq. 10. Lime as a Fertilizer. 11. Arial. 12. Haversack. 13. Editorial. 14. Book Notices.

This is a number of unusual interest. The subjects selected are well chosen and handled in no ordinary manner. It may result from our mood, but we are inclined to think Gen. Hill's sole charge of the Magazine has resulted in lending it increased vigor. He would call especial attention to the Editorial on A. G. Pollard and his perversion of history in the "Lost Cause."

Blackwoods Magazine, for June, has been laid upon our table—Its contents are as follows: 1. Grace Owen's Engagement—Part 1. 2. The Latest Lawgiver. 3. Unlucky Tim Griffin, his love and his luck—Conclusion. 4. The American Constitution and the Impeachment of the President. 5. Letters from a Staff Officer with the Abyssinian Expeditions.—Part II. 6. Cornelius O'Dowd. 7. Dreams in the Invalides. 8. George Eliot's Spanish Gypsy. Index.

As will be seen by the above table of contents— this is a very interesting number. Address the Leonard Scott Publishing Co., 140 Fulton street, New York.

The Presbytery of Louisville.

Met upon the call of the Moderator in the Presbyterian church at Elizabethtown, on Thursday, the 25th of June, at 11 o'clock, A. M., and was opened with a sermon by Rev. J. S. Grasty, from John xiii. 34.

In the absence of the stated clerk of Presbytery, Rev. W. W. Hill was chosen clerk *pro tem.*

Mr. John L. Stuart, a licentiate of the Presbytery of New Brunswick, was received under the care of this Presbytery, who, with Mr. Ben. C. Helm, a licentiate under the care of this Presbytery, were examined as to their knowledge of the languages, theology, ecclesiastical history, church government, the sacraments, &c , with a view to their ordination as evangelists for the foreign missionary work. On Wednesday night these young brethren preached their trial sermons before Presbytery, all of which were sustained as parts of trial for ordination. Their ordination was ordered to take place at an adjourned meeting of Presbytery on Sabbath morning, July 5th, in the First Presbyterian church, Louisville, Rev. Philip H. Thompson to preside and propose the constitutional questions, Rev. J. S. Grasty to preach the ordination sermon, and Dr. S. R. Wilson to deliver the charge to the evangelists.

In relation to some difficulties in the Elizabethtown church, growing out of the introduction of an organ by the minister and some of the members of the church without the consent or advice of the session, Presbytery appointed a committee to confer with the minister and session to see if the difficulties could not be adjusted without bringing the case before Presbytery.

The committee, after a full and free conference with the parties in the case, made the following report to Presbytery, which was unanimously adopted, all parties expressing themselves willing to abide by the decision of Presbytery in the case.

The following is the report of the committee:

The committee appointed to confer with the session of the church at Elizabethtown and Rev. Mr. Smith in relation to certain difficulties existing in the congregation beg leave to report—

That they have had a full and free conference with the session and Mr. Smith together, and are of opinion that there is nothing in the case submitted to them which ought to be allowed to prevent all concerned to move on harmoniously together, in future, without disturbing the peace of the congregation.

In the opinion of your committee, these difficulties have arisen from errors of judgment in several quarters.

1. The error of the congregation in not for two years applying to Presbytery in the usual form for leave to employ a minister as Stated Supply or to settle him as pastor among them.

2. The error of the Presbytery itself in permitting this irregularity of the practical independency of one of its churches to go unnoticed for so long a time.

3. The error of Mr. Smith in failing to put himself under the jurisdiction of the Presbytery in whose bounds he is laboring.

As a natural consequence of these several errors the congregation has been deprived of the constitutional safeguards which, under the Presbyterian system, are provided to protect the people against any mistaken use or abuse of power on the part of the minister and session, to wit: The appeal to Presbytery, under its power of visitation, to remedy abuses. It was not unnatural that Mr. Smith, in attempting to discharge the pastoral office, apart from any Presbyterial connection and in a church which had practically no Presbyterial connection for the time being, should have been led into the attempt to exercise powers which are not within the province of the minister. It was not unnatural that the elders of the church, looking at the constitution as their guide, and not at the non-constitutional position occupied by a church practically out of connection with Presbytery, should have felt constrained to resist the exercise of powers not clearly granted by the constitution. Nor was it strange that, under the circumstances, some feeling should have been excited. But as all parties seem ready to accept and abide by the advice of the Presbytery, and as the matter in dispute has prudently been confined, so far, to the minister and the session, your committee believe that it will be sufficient for the Presbytery to give advice and instruction as to the future without going into the past difficulties. Your committee therefore recommend the adoption of the following minute as the instruction and advice to be given to the minister, session, and congregation at Elizabethtown.

This Presbytery gives the following instruction as to the question of Presbyterian Church order presented in this case:

1. The whole care of the spiritual concerns of the congregation, including the general direction of the order of worship, is in the hands of the session. The ruling elders, though "the representatives of the people" are yet not representatives of the people in the sense of simply executing the will of the people. They are called of Christ to exercise rule, just as the minister is called, and must perform their duties in obedience to the will of Christ, the Lawgiver, according to their ordination vows. The remedy of the people against any abuse of power or unfaithfulness, lies in their right of petition to the Presbytery, to exercise its visiting power, and in having the objectionable Ruling Elder cease to exercise his office in that congregation, under advice of Presbytery, and under this advice, also, to elect additional elders if they desire so to do.

2. The authority of a minister, acting as Stated Supply to exercise rule in, the congregation, is derived simply from the courtesy of the session, which may invite him to sit as Modorator thereof. Neither ministers nor elders have any governmental authority as individuals, but only when acting as a tribunal. Presbyterianism recognizes no one man power in the church, but only a government by tribunals.

3. While this Presbytery is not prepared to recommend the use of instrumental music, in the worship of praise in the church, yet in the opinion of Presbytery it is lawful for the session, with whom is left the decision of such questions, at the request of the people, to introduce the use of instruments; but this should be done with great tenderness for the scruples of any of the worshippers, and not be allowed to hinder the congregation from taking part in the singing.

With these instructions, Presbytery enjoins in this case. 1. That the congregation of Elizabethtown shall regularly apply for leave to employ a stated supply, if not call for the settlement of a pastor at the next stated meeting of Presbytery.

2. That Mr. Smith, if he continues his labors at Elizabethtown, shall put himself under jurisdiction of this Presbytery at the next stated meeting of Presbytery.

3. Presbytery enjoin upon minister, session and congregation to abstain from further discussion, dispute and recrimination in regard to difficulties in the past, and to endeavor to act in harmony together in future.

4. Presbytery advises the session in view of the peculiar circumstances of the case to meet as far as possible the wishes of all parties in regard to the use of an instrument in the worship of praise, by having the singing conducted without an instrument at the morning worship, and with the use of the instrument at the evening worship each Sabbath day.

The session is instructed to report at the next stated meeting of Presbytery, specially the results of these instructions and recommendations in restoring peace in the congregation.

Suggestions to Advertisers in the Commonwealth

A small portion of the space of this paper is devoted by the publishers to advertisements, not inconsistent with the "decency and order" becoming a religious journal; and this under special understanding with the editor, that the advertisements shall not be in the form of "display advertisements," with pictures or odd letterings to attract attention; nor accompanied by the miserable "yearning" which has become of late as common as it is offensive to good taste and correct morals. When any thing contrary to this understanding appears in these columns, it may be set down to the account of incautious haste or misjudgement on the part of the publishers.

Aside, however, from this understanding with the editor, we may suggest to advertisers in the *Commonwealth* that the 10,000 to 15,000 readers of this paper are generally of that class who thoroughly sympathize with the editor in his views and tastes on this subject. The religious Weekly is commonly held by business men, to be a much more desirable medium for advertising than a secular paper of the same circulation. But is not a desirable medium for such a style of advertising as we have referred to above, from the fact that such style is offensive to sober minded sort of people who read religious journals. And those who are so ready to hire, at any price, a place in such journals for their silly slang or big lies in behalf of their wares. only befool themselves and spend their money to make themselves disgusting when they seek to win the confidence of the people.

It may be no particular business of ours, yet we venture the suggestions to those who would advertise in the *Commonwealth* that they will best attain the ends sought by advertising among our readers by the plainest, simplest and least varnished statements they can make concerning what they wish the public to know. Adhering to this rule they will probably derive more advantage from this than from any other advertising medium of the same circulation. But disregarding it, we gravely doubt whether they do not damage rather than profit themselves by the expenditure of advertising in these columns.

ORANGE PRESBYTERY, N. C.——At a called meeting held at Shiloh church, N. C., June 3d, three candidates for the gospel ministry were examined and received; W. L. Austin, from the church of Tinkling Spring, Va., J. Morrison Brown, from Rockbridge county, Va., and B. F. Kitchens, from Wythe county, Va. — These young men have been pupils at the school in Granville, N. C., taught by R. H. Graves.

DR. ROBERT ROLAND.—The venerable Robert Roland, D.D., so long a citizen of Richmond, and pastor of the first African church, has been elected President of the Kentucky Female College, at Shelbyville, and will leave about the middle of July to take charge of the institution.

DR. ROBERT PAYNE SMITH, Professor of Divinity at Oxford, is the Bamptons Lecturer this year.

REV. HERRICK JOHNSON, D. D., was installed over the First Presbyterian church, Philadelphia (Rev. Albert Barnes remaining *pastor emeritus,*) on Thursday evening of last week.

SALEM CHURCH VA.—The Rev. Richard McIlwaine, of Farmville, recently elected pastor of this church—made vacant by the removal of Rev. L. H. Blanton to Kentucky—has declined the call. A call has been extended to Rev. Thomas L. Preston, of Augusta county.

Rev. P. D. Gurley, of Washington, has been lying very ill at the house of a friend in Brooklyn, New York, for some days past, and at times his life has been despaired of.

WELL INSTRUCTED.—The Rev. R. Z Johnston, pastor in North Carolina, says "For encouragement, I can say, that our Sunday school festival, at Sharon Church on the 23d inst., children from *six years old* up to 14 and 15 recited the catechism perfectly, and five or six hymns, six or seven chapters in the Bible, and the names of the books in order, in the Old and New Testament, and the Creed.

The post office address of the Rev. Dr. N. West is changed from Brooklyn, New York, to Danville, Kentucky.

The Presbytery of Blairsville at its late meeting,

Resolved, That no young man who is an adherent member of any College Fraternity, shall hereafter be taken under the care of Presbytery as a candidate for the ministry.

The post office address of the Rev. W. C. Sommerville, is changed from Columbia, to Houstan, Texas.

The Rev. George C. Smith, of Pittsburg, Pa., has received and accepted a unanimous call to the Presbyterian church of Williamsport, Maryland.

BEQUESTS—The late ex-President Buchanan, by his will, bequeathed $1,000 to the First Presbyterian church in Lancaster, Pa., of which he was a member, and $2,000, in addition to $4,000 already giuen to the authorities of the city of Lancaster, the interest of which is to be employed in "purchasing fuel for the use of the poor and indigent females of the city of Lancaster during the winter season."

Dr. Nathans, a Jewish Rabbi, has made a proposition, in the *Christian Register*, for a union between Jews and Unitarians. He thinks this would help to disseminate rational ideas.

A PROPOSITION FOR A CHURCH CONGRESS.—The aged Dr. Matthews, in the late Synod of the Reformed Church proposed a grand National Congress, to be composed of delegates from all evangelical denomination, to meet in Dr. Hutton's church, in October, 1869. The President, Adsessor, and Stated Clerk, viz., Drs. Porter, A. G. Vermilye, and David D. Demarest, with the elders Cobb, of Tarrytown, Pruyn, of Albany, and Benedict, of New York, were appointed to issue a circular letter from the American Reformed Church to the Synods, Assemblies, or Conferences of other bodies, at their next regular meetings—inviting them to unite in such a National Congress, not for any obligatory legislation, but for general consultation upon the unity of the Church and the demands of the times.—*Presbyterian.*

Rev. E. C. Davidson has been installed pastor of the church of Water Valley, Miss., by the Presbytery of North Mississipi.

MARRIED,

On the morning of the 23d inst., at the residence of the bride's father, by Rev. J. N. Saunders, Dr. G. W. MONROE and Miss BETTIE MASON, both of Spencer county, Ky.

In the Avenue Presbyterian church, in this city, on the evening of the 1st inst , by the Rev. Philip H. Thompson, BEN. A. NEWHALL, Jr., and Miss EMMA REYNAUD, all of Louisville.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Mail, daily	8:30 A. M.
Nashville Express, daily	6:30 P. M.
Memphis Mail	8:30 A. M.
Memphis Express	6:30 P. M.
Bardstown Accom'dat'n, daily except Sunday	3:30 P. M.
Crab Orchard Express, daily except Sundays	7:35 A. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

Morning Express	6:00 A. M.
Evening Express	2:30 P. M.
Accommodation Train	4:15 P. M.

Louisville, New Albany and Chicago Rail road.

Morning Express	9:15 A. M.

Jeffersonville Railroad.

Morning Express	5:00 A. M
Evening Express	2:00 P. M.
Night Express	9:45 P. M.

TEACHER.

A graduate of Washington College, Va., with three year's experience in teaching, desires a situation for next session. Would prefer a classical school, or situation as Principal of an Academy. Satisfactory testimonials can be shown. Address: A. P., Balcony Falls, Va.

TEACHER.

A young lady, a graduate of Augusta College, Kentucky, would accept of a situation as an Assistant Teacher, in an Academy, or take charge of a School in a private family. Good references given as to qualifications.
Address Rev. B. M. HOBSON, Augusta, Ky.

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The Central Pacific Railroad Company are authorized by acts of Congress to construct, with the aid and supervision of the United States Government, the Western and principal portion of the National Trunk Line between the Pacific Coast and the Mississippi Valley. They have built by far the most difficult and expensive portion of their Road, and have an unprecedented working force extending the track across the Salt Lake Basin. By the close of 1868 it is expected they will have 500 miles in full operation, and that the

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More than **Twenty Millions of Dollars** have been expended in the work, and the available CONSTRUCTION RESOURCES are ample for the remainder, as follows:

1. **United States Bonds** to the extent of $35,000 per mile, average.

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3. **Grant of Public Lands** along the route, 12,800 acres per mile.

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5. **Cash Resources**, comprising Donations from California sources amounting to $1,250,000; Net Earnings, etc., 1865 to 1870, $6,500,000, making a total of more than

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One hundred and fifty miles are now built and in operation on both slopes of the Sierra Nevada Range. The net earnings for the past year were OVER A MILLION IN GOLD, or more than four times the annual interest liabilities; and the net surplus for the present year, after payment of expenses and interest, is estimated at

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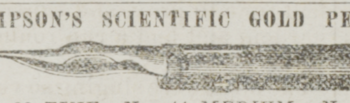

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DIALOGUE.

Extract from Report of Farmers' Club.

WILLIAM D. OSBORN.—"Will the Club give us its opinion of Washing-machines? Is it economy to pay fourteen dollars for one of Doty's machines? Washing-machines have so generally proved to be failures that I am afraid of throwing away my money upon one."

SOLON ROBINSON.—"If you had to pay ten times the money you mention, it would be the best investment you ever made upon your farm. But you must not have that alone. Get the Universal Clothes-Wringer with it, and your wife and children will rise up and call you blessed, for they will find washing made easy."

The following testimonials have been given:

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"It is worth one dollar per week in any family.—N. Y. TRIBUNE.

"I give it the most unqualified praise, and pronounce it an indispensable part of the machinery of housekeeping."—REV. HENRY WARD BEECHER.

"In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention of your excellent WRINGER."—REV. THEODORE L. CUYLER.

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Free Christian Commonwealth

For the Free Christian Commonwealth.

Homily—No 10.

Job 25:4. "How then can man be justified with God."

We have already shown what is meant by the righteousness of Christ; that it is perfect; that it does become a sinner's, by imputation; and that it is imputed unto all that believe, and becomes the meritorious ground of their justification with God. As further evidence of these great truths, we may refer you to all the Scriptures which speak of the blood of Christ; blood being a figurative expression for the suffering he endured when he met the claims of the law, against his people, and purchased for them all the blessings of the gospel.

Hence it is said, "Without the shedding of blood there is no remission of sin."—Also Rom. 3:20, "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus."

Here the anger of God against sin is propitiated by the righteousness of Christ, and sin forgiven; and not only so, God as a just judge, gives the law all it demands when he justifies him that believeth in Jesus.

See also such passages as these: Acts xx:28, "Feed the church of God, which he hath purchased with his blood." 1. John 1:7, "The blood of Jesus Christ, his Son, cleanseth us from all sin". Rev. 1:7, "washed us from our sins in his own blood"—"drink my blood,"

In all such expressions the imputation of Christ's righteousness, as a ground of justification with God, is clearly implied. And the same may be said of such Scriptures as these, Tit. 2:14, "Who gave himself for us, that he might redeem us from all iniquity." Isa. 54:10, "Their righteousness is of me, saith the Lord." "Math. 6:33, "Seek ye first the kingdom of God and his righteousness"—Rom. 5:19. "By the obedience of one shall many be made righteous." Having now seen what is meant by the righteousness of Christ, that it becomes a sinner's, and is the meritorious ground of his justification with God, this interesting question remains, how is this righteousness to be obtained?

We answer, that we obtain the righteousness of Christ by a living faith. The righteousness of Christ is the ground of our justification; and faith the instrument or means, by which it is obtained. This is obvious from the following Scriptures, Rom. 3:20 & 25, "Seeing it is one God which shall justify the circumcision (Jew) by faith, and the uncircumcision (Gentile) through faith." "Therefore we conclude that a man is justified by faith, without the deeds of the law;" that is, not by works. "Rom. 5:1, "therefore being justified by faith we have peace with God." Gal. 3:8, 13 & 14, "And the Scripture foreseeing that God would justify the heathen through faith &c"—"the just shall live by faith"——"the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." See also Gal. 2:16, Romans 3:22 & 9:30, Phil. 3:9, Acts 13:39. We conclude then, that faith is the instrument or means, and the righteousness of Christ, the ground of our justification with God. Faith receives this righteousness, rests upon it as its only hope, and presents it to the law as payment in full of its entire claim.

The object of Christ's mission, and the retrospective and prospective bearing of his righteousness, show conclusively, that the hope of a believer cannot fail. He came from heaven not to do his own will, but the will of the Father who sent him, and the will of his Father was, that of all he had given him, he should lose none. On this will and mission is based the covenant of redemption, recorded in the 53d chapter of Isaiah.

In this wonderful covenant, between God the Father and God the Son, the Son engages to "make his soul an offering for sin," for which, as an equivalent, the Father engages that "he (the Son) shall see of the travail of his soul, and shall be satisfied."

Owing to the character of the covenanting parties, it was absolutely certain that the conditions of this covenant would be performed; consequently multitudes were saved upon the ground of a stipulated redemption, long before the redeeming sacrifice was offered.

Here, then, we discover the firm foundation upon which the people of God rested for salvation, from the fall to the crucifixion of Christ. They differed from us in this respect: they looked forward with the eye of faith through a dark future to God the Son, who as a Saviour, would in due time according to his covenant engagement, appear for the redemption of his people. We, on the contrary, look back, through a blaze of gospel light to the same Redeemer, and with the distinctness almost of vision, see him fulfilling his covenant engagement with God the Father. That his soul was the sacrifice offered, is fully established by his bloody sweat, wrestling prayer and indescribable anguish in the garden, and his bitter cries and unutterable agony upon the cross. And that the sacrifice was accepted, is indisputably established by his triumph in death, resurrection from the dead and ascension to glory.

The hopes then of a believer are based upon the covenant of an immutable God, and are as stable as his eternal throne. When, therefore, a sinner is justified with God, all of his sins both retrospective and prospective, are included; the claim of the law for both past and future offences is satisfied; and he stands forth, clothed in the perfect righteousness of Jesus Christ, and in law is as righteous and safe as Christ himself. In answer then to the question, "How then can man be justified with God," we say, believe on the Lord Jesus Christ, that his perfect righteousness may be imputed unto you, and become the ground of your justification with God.

But it may be asked, how am I to obtain this faith? We answer, that while the exercise of faith is a weightier matter of the law, the operations of the Holy Spirit which enable man to believe, is a gift or grace. Hence it is said, Eph. 2:8, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God."

Man must believe, but God must enable him to believe, and this enabling power or grace is of God; just as man must repent, or live, (for God does not repent or live for him) but God must give him repentance or life; 1st. Cor. 3:5 "Who then is Paul, and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man."

The Corinthians believed; but they believed as the Lord gave to every man grace or power to believe; and even with the Apostles it was, "Lord I believe, help thou my unbelief."

And in Romans 12:3, Christians are enjoined "to think soberly, according as God hath dealt to every man the measure of faith." God is here represented as dealing, dealing faith, dealing it by measure, to every man that believes. God then gives, increases and perfects faith in every believer. Hence we are required to run the Christian race, "Looking unto Jesus, the author and finisher of our faith." We have now learned that the righteousness of Christ is the ground of our justification; faith, the instrument or means by which it is received, and that faith is the gift of God. It is obvious therefore, that if faith is of God we must go to God for it; and this we may do with confidence if we desire it now, for God has given to every man a consciousness of free agency; and has rolled, as far as man is concerned, the salvation of every man upon his own will. Hence God has promised, six different times, under six different aspects, to answer prayer. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened."

These promises to prayer are not confined to Christians, but extend to every man who has an honest heart and proper desire. For prayer is the offering up of the desires of the heart unto God for things agreeable to his will, in the name of Christ. Faith is agreeable to the will of God, for he commands you to believe, and his will harmonizes with his command. That you are not a Christian and are not under conviction, do not exclude you if you have the desire. Peter directed Simon, the sorcerer, to pray; and so may I direct you. Cornelius and Saul prayed and were heard before they were Christians; and so may it be with you. A sincere heart and proper desire for a present blessing are the only prerequisites. God rolls them, as far as prayer is concerned, the salvation of every man upon his own will. And with this glorious truth accord all of the gospel invitations. Take one example, "The spirit and the bride say come, and let him that heareth, say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." Here God invites whosoever wishes, wants, or desires now, all the glorious blessings of the gospel, to take the water of life freely; not only without price, but abundantly. The only prerequisite is a desire to have the blessing now. It is not whether you have a hard or a soft heart, much feeling, little feeling, or no feeling; but do you desire the blessing now? If not, why quarrel with God if you are not saved? If you desire it, Christ assures you six different times, that if you will seek it by prayer, you shall obtain it, and it is an old adage, "If a thing is not worth asking for it is not worth having. We have now answered the question, "How then can man be justified with God?" have led you to Christ, and leave you with his promises to prayer, and invitations, ringing in your ears. J. T.

The Infidel Answered.

A few months since, a well known minister of the Presbyterian Church delivered a series of discourses against Infidelity, in a town in Louisiana, on the Red River, some of the citizens of which were known to be skeptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ringleader of a band of iefidels. So soon as he discovered the minister, he commenced his horrid blasphemies; and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religious and religious men, which he said would annoy the old preacher. quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said, "Old fellow, what do you think of these things?" He calmly pointed out of the door, and said, "Do you see that beautiful landscape spread out in such quiet loveliness before you?" "Yes." "It has a variety of flowers, plants, and shrubs, that are calculated to fill the beholder with delight." "Yes." "Well, if you were to send out a dove, he would pass over that scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals. He would alight and gloat upon it with enquisite pleasure." Do you mean to compare me to a buzzard, sir?" said the infidel, coloring very deeply. "I made no allusion to you, sir," said the minister very quietly. The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.

For the Children.

The Unhappy Boy made Happy.

"I cannot tell how it is, mother, but I have not spent a happy day."

And why was it that Charles had not been happy? The day had been just such a day as a boy or girl loves to see. The sun had shone in the sky; the birds had sung very sweetly; and the flowers were in full bloom in the garden. Charles was in good health; he had a nice home, and kind friends. What then could make him unhappy?

"The reason is plain, Charles," said his mother. "The fault has been in yourself. You began the day in a wrong way. Instead of rising early, you lay in bed a long time, You were called two or three times, but you thought you would lie a little longer. When at last you got up, you hurried over your prayers, and did not with your heart ask God to bless and keep you. Then when you came down from your room, breakfast was over, and you had to sit alone. This, you know, put you sadly out of humour, and you had no mind to think of the blessings which should have made you happy and thankful. But what happened next?"

"When I was ready to go to school, I could not find my 'History,' because Mary had taken it to look at the pictures."

"Yes, Charles, and I am sorry to say you left home in a naughty temper. How did you get on at school?"

"Why, mother I lost my place at the top of the class. George Jones spelt a word which I could not. And you should have seen how proud he was of it! Then as I was coming home, my cousin William knocked my hat off."

"Perhaps he only did it in play. Did he not pick it up again?"

"Yes, and said that he did not mean any harm."

"Why, then, did you look so cross when you came home? You know I saw you sitting in the garden with quite a sullen look: you were pulling some flowers to pieces, and treading them under your feet. My dear Charles, you have let evil passions dwell in your heart; and if you do so, you cannot hope to be happy. Does not this show you that your heart is evil, and that you need the grace of the Holy Spirit to cleanse and renew it? Do you not feel that you have sinned, and should ask God to pardon you, for the sake of Jesus Christ our Lord?

Charles' mother now kissed him. As he lay down that night to rest, he thought he would try to be on the morrow a better and happier boy.

The next night, when Charles was in the garden looking at the setting sun, his mother gently said, "I think my Charles has been more happy today than he was yesterday."

"Yes, mother," he said, "I got up early, and it did not seem near so hard as when I lay and thought about it. I had time to pray, and came into the garden, and had a run round all the walks.

The birds were singing so very sweetly; I never heard them sing better; the flowers were very nice to smell; and the air seemed so fresh and pleasant."

"The boy who lies in bed," said his mother, "is not the boy to find out these things. Then, I think, you had time to look over the school lessons of the day."

"Oh yes, and I was in good time to have my breakfast along with the rest, and my run in the garden made me enjoy it too. Then I was early at school, with my lessons all ready. When we were in class, George Jones was very near misspelling a word, but I thought if he lost his place he would feel as bad as I did, and so I waited a moment, and he spelt it rightly. In coming home one of the boys tried to vex me, but I knew it would be wrong to be angry, so I took no notice of what he did. When he slipped in running, I went to him and helped him to get up."

"I was glad, Charles, when you came in and found your sister Mary with your library book, that you did not rudely snatch it from her, as I have sometimes seen you do."

"I am sure, mother, it was kind in my sister to give it to me when she saw I wanted it."

"Now, Charles, it is time for us to go into the parlour, for family prayer. I hope that God will give you his grace, and help you to overcome all bad passions. You will not forget that if you yield to evil, not fine weather, nor the singing of birds, nor kind friends, nor health, nor money, nor any other thing can make you happy. But if you have peace with God by believing in our Lord Jesus Christ, and trusting and loving him, then you will be at peace with yourself and with all around you. Seek this peace in the first place; praying to God to give you the Holy Spirit for Christ's sake; and then, though you may have troubles in life, you shall enjoy that happiness and comfort which nothing else can give."

The Bible Printers.

Did you ever think of the great mercy you now enjoy in having a cheap Bible in your own language? Before the art of printing was known it took much more than a man could earn in a whole year to buy a Bible. Now a poor man as well as a rich merchant may have one for tenpence, or a New Testament for fourpence.

There are many lands now in the same dark state as England was in former times. But missionaries have gone to them, and have worked hard to give the holy word to the people. You shall hear about some of these Bible printers, in one of the South Sea islands.

These servants of God got from England a printing press, and type, and paper, and soon set to work. When the natives found what was going on, they ran to the place. There they were in crowds every day, blocking up the door, sitting by the windows, or climbing on the backs of others, all eager to get a look at what was going on, and crying out, "O Britain, land of skill!"

The noise and interest were like as it is in England when a balloon is to go up for the first time, or a new railroad is to be opened. "When will the books be ready?" they cried. "We will give cocoa-nut oil for a book."

One evening, as the sun was setting in gold and purple clouds on the sea, there came a canoe with five men in it, from another island. They pulled down the mat which served for a sail, jumped on shore, and ran quickly to the Bible printers. "What is it you have come for?" they were asked. "*Luka*, or *Te Parau na Luka*," Luke, or the Word of Luke, was the reply. They then held up large bamboo canes filled with cocoa-nut oil, which they had brought to pay for the books. They were told none were ready, but if they would come in the morning, they should have them.

Night came on, and the Bible printers went to rest. In the morning they looked out of the window, and there they saw the five men lying along the ground, their only bed being a few leaves.

"Why did you not go and find a lodging somewhere? Why have you lain out of doors all this cold night?" they were asked. "Oh," they said, "we were afraid if we had gone away some one might have come before us in the morning, and all the books would have been gone."

The men then went into the house, and gave their oil for five Bibles. They asked for two copies more, one for a sister, and another for a mother. Each book was now nicely wrapped in a piece of white native cloth, and put in the bosom. They did not stop to take any food, but pushing their canoe from the shore on to the sea, they raised their matting sail, and steered away, rejoicing, to their native island.

Now, what shall be said to those who can obtain the Bible without any trouble, and perhaps for nothing? Not a part of it only, as the Gospel of St. Luke—but the whole of the Old and New Testaments, nicely and strongly bound, and of a size which a boy may put in his pocket, or a girl in her little bag.

Some children do not value anything which costs a small sum, or which they have got with ease. But if the young in England had to travel many miles, or over deep seas, for a copy of the Bible, they would learn to value it more than they now do.

And when a Bible is obtained, what is done with it? It is very sad to see it thrown aside and unread; or hid in a corner of a room, all over dust, and its leaves torn and soiled. Young reader, where is your Bible? Is it kept neat and clean, or is it torn and laid aside? When did you last read it? Have you read a chapter to-day, or any day this week? How many verses have you learned during this last month? When did you pray that God would give to you his holy Spirit, to teach you from his word? Do you seriously read in your Bible of the great love of Jesus Christ in dying on the cross to save sinners? Can you repeat what he said when he invited little children to come to him? Do you remember any text about the evil and misery of sin? or on the nature and duty of repentance? or on being born again? or on being saved through faith in the Son of God? or on the joys of heaven? or on the woes of hell? Take your slate, or a piece of paper, and write them down; look at them carefully, and then pray to God to bless them to your soul.

Oh! sad indeed will it be for many children born in a Christian land, watched over by pious parents, and taught by godly teachers, when they are called before the "great white throne," to answer for the way in which they have used the Bible. May you read it, and love it! May it be your treasure and your guide! May it be a lamp to your path, and direct you through this sinful world to the glory of heaven!

Let us be thankful that we may
Read the Bible every day:—
'Tis God's own Word, which he has given
To guide us in the way to heaven.

Mixture of Races and Religion.—As illustrating the mixture of races and religions in New York, it is said that the "Rev. Thomas W. Hughes once found a family in a seven-by-nine cellar in the Fourth Ward, where the Catholic wife was counting her beads, and saying her prayers on her knees before a picture of the Virgin, while the Chinese husband was propitiating his Pagan deity with offers of rice, administered with chop sticks, and the two little children of this strangely assorted pair were singing th mission song—

"Jesus loves me, this I know,
For the Bible tells me so."

Be deaf to the quarrelsome, to the scorner, and dumb to those who are mischievously inquisitive.

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